# UNITY

*FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION*

## What Shall We Do With Hitler?

*By Sydney Strong*


Science and Religion - - *James H. Cousins*

Two Gentlemen of Detroit - *Harold P. Marley*

Why Warfare Persists - *Lydia G. Wentworth*

The Jewish Christian Dilemma (Book Reviews) - - - - - - - - *Emanuel Sternheim*

Trumpets on New Horizons



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## The Field

*"The world is my country, to do good is my Religion."*

### Report on the Situation in Austria*

It seems difficult for the people outside central Europe to realize the extent of the misfortune that has befallen these countries.

The Nazi regime in Germany does not simply mean a change of policy, but actually a complete break-down and a thorough wreckage of all liberal and pacifist ideals.

A mass psychosis has seized the minds of the people. It would never have gained such a victory if there had not been such masses of unemployed who were in despair, and if the country had not gone through several generations of conscription which cultivated a tradition of slave-mentality. The Nazis seem to have a mentality like youths of 15 or 16; they are romantic, hard-hearted, brutal, short-sighted and irresponsible. They lack self-control, they make a religion of violence, they are against culture and education, and in their methods they are cruel and full of hatred. According to their new theory of races they are a superior race and entitled to suppress others. Hence their cruel persecution of the Jews. Sixty millions seem to have either become mad themselves or to suffer madmen to govern them.

All this is a tremendous pity, because it concerns such a highly cultivated people in the middle of Europe, whose contributions to science and art are of infinite value and whose reputation will suffer for years by the present conditions.

The Hitler regime means a great danger of war, because the Nazi program aims at uniting all the German minorities in one great realm, because the country is arming rapidly and educating its youth to war, and because it is persecuting its own pacifists and making their work impossible. This alone shows whether the official peace-speeches deserve confidence and may be trusted.

This state of things in Germany has a great influence on Austria.

Here Parliament has not been able to work since March, 1933, and since that time the country has been governed by emergency decrees and its democratic rights have been

*The recent terrible events in Austria only add poignancy and significance to this report. —EDITOR.

(*Continued on Page* 39)

# UNITY

*"He Hath Made of One All Nations of Men"*

Volume CXIII MONDAY, MARCH 19, 1934 Number 2

### AN AFFIRMATION OF FAITH

**I affirm my faith in the reality of the spiritual world, in the sacred voice of duty, in the compelling power of truth and holiness, in prayer, in the life eternal, in him who is the life of my life and the reality behind all things invisible. I rejoice to believe in God.**

**I affirm my faith in the kingdom of God and my hope in its final triumph. I determine by faith to live day by day within the higher order, and divine peace of my fatherland, and carry its spirit and laws into all my dealings in the world that is now.**

**I make an act of love toward all fellow men. I accept them as they are, with all their sins and failures, and declare my solidarity with them, if they have wronged or grieved me, I place my mind within the all-comprehending and all-loving mind of God, and here and now forgive. I desire to minister God's love to men and offer no hindrance to the free flow of his love through me.**

**I affirm my faith in life. I call life good and not evil. I accept the limitations of my own life and believe it is possible for me to live a beautiful and Christ-like life within the conditions set for me. Through the power of Christ which descends on me, I know that I can be more than conqueror.**

*—Walter Rauschenbusch*

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UNITY desires to assume no undue credit for anything. We make our share of mistakes, and must often confess them. But it is just for this reason, perhaps, that we like to recall the times when we have "struck it right," and may be pardoned for doing so. Thus, the mounting troubles of poor little Austria remind us of the consistent attitude we have held toward the plight of that country ever since Treaty days. From the beginning we declared that Austria could not hope to survive politically. For a period of years, regularly issue after issue, we published editorials ridiculing the desperate attempts of the League of Nations to rehabilitate Austria, and to keep the breath of life in her expiring body. When the great newspapers reported that the Austrian problem was being happily worked out, we refused to believe; and when the correspondents pronounced the labors of the League a great success, we laughed. Now the hour of collapse is at hand, and our prophecies are abundantly and tragically justified. Again, take the agricultural policy of the Roosevelt Administration! We lost not a moment in denouncing the AAA for what it is—a policy immoral, ridiculous, and futile. The Wallace program is worse than a crime—it is an error! Never at any moment was there a ghost of a chance of its succeeding. And now the failure has come! In the New York *Times* we read that the AAA "has depended on acreage reduction"—this is the crux of the whole plan! In the case of the first crop (cotton), now at hand, cash bounties amounting to $110,000,000 have been paid to farmers to cut down their production. Yet immediately "the farmers proceeded to cultivate so intensively that the average yield per acre rose to the highest figure for the present century and the estimated crop total exceeded that of the preceding year!" This way, of course, ruin lies. In making these predictions, be it said, we have had no knowledge to match that of the experts. Perhaps that is the reason we have been right. Common sense and moral sense, unencumbered by knowledge, have led the way to truth.

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Are we moving toward Socialism in this country? Ask the furniture manufacturers in Grand Rapids, Michigan, and see what they say about the government's proposal to build and operate a furniture factory in West Virginia. They denounce this as Socialism, and we think they are right—not in their denunciation but in their definition. But this is not the only sign of Socialism in Washington! What is the sensational cancellation of the private air mail routes and the taking over of these routes by the government but the entering wedge of government ownership of transportation? Certainly, the idea that these routes will ever pass back into private hands is unthinkable. Another indication along these same lines is the statement by Mr. Eastman, of the Interstate Commerce Commission, that government ownership is the only ultimate solution of the railroad problem. That the administration is committed to this policy would seem to be certain, even though the acquisition of the railroads is not at this moment regarded as feasible. More impressive than any other one fact, perhaps, is the steady drift toward government banking. This is seen in the move to set up intermediate credit banks for industry, which will parallel those already set up in the agricultural and real estate mortgage fields. With private banking still balking at the administration's demand that credit be

extended "to aid recovery," the President proposes that credit shall become a public function. Also, the new export-import bank is a squint in the same direction. And public works!—what is this but Socialism of the most open and direct character? All in all, the trend would seem to be unmistakable, and the Socialists, of all persons, should be most happy. But they are not, for the ironical reason that all these Socialistic or near-Socialistic measures are fundamentally in the interest of the restoration of our broken-down capitalism! This means that what we have at present is state capitalism. Will this pass over into real Socialism? That's the question!

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The escape of criminals, like the notorious Dillinger, from our American jails and penitentiaries, is a direct result, of course, of the politics that pervade our administration of justice in every part. Any mere amateur of penology could point out the string of errors committed in the detention of Dillinger in the Joliet prison. No investigation of the farce was necessary, as the merest reading of the newspaper stories told the tale. Thus, in spite of the fact that Dillinger was a notorious "jail-breaker," he was allowed to have visitors. He was not kept in solitary confinement, but was allowed to fraternize with the other prisoners. He was permitted to whittle, and was thus given the tools and material with which to fashion the wooden revolver which started his "get-away." A guard was allowed to go alone into his cell, for some finger-printing operations. This guard was armed with a loaded revolver, in violation of an elementary prison principle that guards shall never bear fire-arms which are of course liable to sudden capture. Conditions like these, with a man like Dillinger, made escape perfectly easy. The sheriff might just as well have opened all the doors and bade her guest Godspeed. That such conditions could exist is a sure sign that the jailers at Crown Point were political appointees, who had no knowledge, experience, nor even imagination in the administration of prisons. Politics in the jails, politics in the police departments, politics in the district attorneys' offices, politics in the courts! It's the old, old story here in America. And yet we wonder that crime flourishes—that we seldom arrest offenders, that those we arrest we seldom keep, and that those we keep we seldom convict. It makes one wonder, after all, if democracy is not the failure that the Fascists say it is. Certainly the elimination of crime is one of the supreme achievements of Mussolini, and now of Hitler—that is, crime committed by non-Fascists! But England also knows how to handle crime, and there is less Fascism, also less politics, in England than in this country. No, it is not democracy that is to blame. It is rather a people badly educated, lawless, violent, with low standards of morals, inordinate lust of money, and an insatiable craving after sensation, who are themselves responsible for their plight.

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A significant episode took place in the House of Commons the other day which we think well worth recording in this place. It had to do with the acquisition of the famous Codex Sinaiticus by the British Museum, and the participation in its purchase by the British government. In answer to repeated questions, the Prime Minister, Mr. MacDonald, stated in the House, on February 8th, that the British Treasury had advanced £93,000 to the museum in December last to buy the Codex. In reporting this statement the correspondent of the New York *Times* declared:

> This was in direct contradiction to his statement in the House a week ago, when he said the government had "certainly not" advanced the money. The earlier statement, he explained today, had been made "on the spur of the moment."

If anybody else but the Prime Minister had been caught in this dilemma, or if it had occurred in any other place than a Parliament, we would say without any hesitancy that J. Ramsay MacDonald had lied. As it is, it is quite permissible to point out, with due explanation, that on this earlier occasion the chief minister of England did not tell the truth. "On the spur of the moment," which means instinctively, without thinking, the Premier gave an untrue answer to a perfectly simple question. This great public official, in other words, has so fallen into the habit of telling falsehoods in the line of duty that, if caught unawares, it is the deception and not the fact which springs to his lips. But Mr. MacDonald is not alone in this habit—we might almost add that it is not his fault. For it is the tradition of governments to lie, whenever it is convenient, or desirable, or necessary to do so. Did not President Roosevelt state to the newspaper correspondents the other day that, if certain confidential facts were divulged to the public, he would officially deny them? Great officers of government are constantly lying. The more critical the occasion, the more certain and the more shameless the lie. The announcements, reports, statements of governments and government officials, in other words, can *never be trusted.* This is the first lesson to learn in dealing with public affairs.

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Says Editor Hartman, of *Zion's Herald,*

> A lot of us argue strongly for the social gospel and do nothing about it. Karl Barth shoots holes in the social gospel, but in a pinch he takes his stand with the Jew and sacrifices his job. There's the man for us.

This is well said; and to it we say Amen, the more

fervently perhaps because of our own sins. Thus, we have never thought much of Karl Barth. We have recognized his enormous intellectual power, and respected while deploring his amazing influence. But his theological teachings have seemed to us to be utterly reactionary, and thus a throw-back into something like the dark ages of the past. Especially have we condemned Barth's indifference to Christianity as an applied religion—his undisguised and scornful hostility to all that we have welcomed in these recent years as "the social gospel." We have seen his "theology of crisis" as pretty much of a reflection of the chaotic times through which Germany especially has passed since the Great War, and his abandonment of hope in man and his desperate resort to sovereignty in God as a kind of spiritual collapse under the impact of disaster. To say that Barthianism seemed to us to be Fundamentalism at its worst is perhaps the best way in which to try to express our thought. And now, in the great crisis of Nazi rule in his country, Karl Barth suddenly appears as the hero of the religious war against Hitler. In the forefront of the pastors who have defied "Der Fuehrer," this man's leadership has perhaps done more than anything else to marshal the forces of German Protestantism in defense of "God and conscience." Certainly, not since Emil Zola's immortal "J'Accuse" has the world seen anything to compare with Karl Barth's sensational pamphlet, "I Say No." And now Barth has lost his post and is in exile! If this is Fundamentalism, let us have some more of it. And far less, if you please, of the religious liberalism of Germany which has rendered obsequious obedience to the tyrant!

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There may be an abler, nobler, more enlightened man in the American ministry than the late Peter Ainslie (dead on February 23rd last), but, if so, we do not chance to know who he is. Pastor of the Christian (Disciples) church in Baltimore since 1891, Dr. Ainslie seems to us to have had every quality that rightly befits a man of God. He was a successful administrator and devoted pastor, a courageous preacher, a great public servant, and an idealist of purest water. He had a way of "coming clean" on the outstanding and most dangerous issues of the hour. He was a fighter who aimed straight and sure, with the most deadly weapons upon which he could lay his hands, at the evils which stood in the way of the good things which he sought. Thus, all his life he was a champion of Christian unity. But he was never content with pleasing platitudes about "getting together." On the contrary, he attacked sectarianism with fierce and furious blows, and more than any other religious leader of his time made Christian denominationalism a thing of shame. In the same way he hated war, and in the name of peace sought to destroy it forever. His pacifism was of no milk-and-water variety. Most militant of peace-lovers, he denounced apologists of war to their faces and indicted them for treason against God. Who can forget the day when Peter Ainslie declared in the nation's capital that a clergyman, if faithful to his cloth, could no more be a chaplain in a regiment than in a bawdy-house? Similarly uncompromising on questions of social and class discrimination, he was a friend of Jews and Negroes, an advocate of the rights of labor, and a supreme internationalist. There were no boundary-lines in this man's life. The world was his home, humanity his kindred, and his religion brotherhood. If there is a hell in the next world, he has gone there in sheer disdain of the spiritual snobs who would separate themselves from their suffering brethren even by the barriers of heaven.

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## What Shall We Do With Hitler?

During the last twenty years Americans have asked such questions "What shall we do with the Kaiser?"—"What shall we do with Mussolini?"—"What with Lenin or Stalin?" And now, "What with Hitler?"

There are certain orthodox remedies like war, embargo, boycott. Americans in the past have talked and debated and resolved much as today over Hitler. The Kaiser was a "madman" and the German people were called "degenerates." President Wilson tried to distinguish between the "Kaiser" and the "People"—but his distinction was lost in the Great Passion. Outsiders came in, made speeches and wrote articles—some true—but others plain lies—until Americans were fighting mad. And now for fifteen years the naming of Lenin or Stalin or the Soviets has provoked rage and hostility among Americans. This country has been in a semi-war condition over Russia. The attitude toward Mussolini and Italy has been milder but similar. The American people are now aroused at the mention of Hitler and Germany. The four situations are not the same—but one may learn from the first three some things *not to do* in the case of Hitler. None of the old orthodox methods will meet the situation—such as war, embargo, or boycott. We will agree that war is outmoded as a remedy. This can no longer be described as a sur-

gical operation. It is a paralytic stroke. As to an embargo, the recollection of the embargo of Germany and Russia, with the tens of thousands of wan children, rules that out as a remedy. There are some who believe that only a boycott, widespread and deep, will bring Hitler and Germany to their senses. Without attempting to make a universal rule about boycotts, it seems to us that a boycott of Germany is unwise, that it will prove to be ineffective. It will tend to throw the Germans together, and will awaken other evil forces that will take advantage of the situation to reap dividends for their own interests. Whoever inaugurates a boycott is certain to discover enemies old and new springing up in unexpected places. It also becomes a source of division even among those who have a just cause.

What, then, shall we do with Hitler!

First, *there should be more trust in the power of public opinion and intelligence.* Let the light in! After all, an aroused public opinion is the most powerful weapon, and it is constructive and curative. In the long run it may be depended upon to correct evils. Nothing is so powerful as the truth. We must start out to take advantage of the best there is in the German people. We must put our faith in them. Given opportunity, the German people will respond to overtures of kindness from the outside world. This outside world for twenty years has not shown itself too friendly! Make the case against Hitlerism as strong as you can, we yet feel certain that kindness and confidence from outside nations will make headway—and by what might be called the treatment of nature will have its effect to bring about natural recovery. We must take advantage of the best there is in the German people —and they have some of the richest of human qualities—and build our relations upon that. *We must have faith in them.* How rich and fine would have been the results during the past twenty years if Americans had put faith in Japanese, Chinese, Negroes, Russians, Germans, and built their relations up on that faith. What tragedies would have been avoided!

This requires patience. But we can bank on the power of truth to effect a cure. During war, embargo or boycott, the truth is seen through convex or concave lenses. Have faith also in the people involved. In this case, in the German people! They are as good and powerful as ourselves.

A second thing—*repent ourselves!* This process will prepare us to approach the situation. We Americans could easily make a long list of our own national faults which could be made cause of war, embargo, or boycott upon us, if the situation of the world's life made it critical and dangerous to our neighbors. A Geneva banker says, "You Americans promised to pay your obligations in gold—now you have lied." Others in Europe said, "You became rich from the war—and now you are squeezing the impoverished peoples who were allies." And next, "What nation is guilty of lynching its own citizens—not in temporary passion, but as a chronic habit?" And—"No nation is so guilty of crimes of violence, of robbery, of graft, of kidnapping, of racial animosity, of discrimination against Orientals, of violence against workers!" One might easily go on.

Honestly, Americans cannot rebuke Germans (to separate Hitler from Germans for individual treatment seems impossible and therefore impracticable). Americans cannot rebuke Russians, or Italians, or Japanese, until they have frankly disavowed their own sins. These people simply will not take our prescription while we come carrying similar diseases. This opinion applies equally well to our Cousin John. What a long list of causes for war, embargo, or boycott against Britain could be made to arouse the fury and indignation of the world if Britain did not have a big navy and a long purse. While the Far East was a burning question, a Japanese said in public,

> I once took a steamer at Liverpool, there was the Union Jack; next at Montreal, Union Jack; next at Vancouver, Union Jack; next at Hong Kong, Union Jack; next at Singapore, Union Jack; next at Calcutta, Union Jack; next at Aden, next at Port Said, next at Gibraltar, next at Southampton—all the way round the world—Union Jack.

This is not said in defense of the deeds of Japan in the Far East. It is to say she has precedent in Britain and America—and until the Anglo-Saxon repents and restores as far as possible, he comes with poor grace to give advice to Japan. But, it is said that we have come to a new era, when such acts are outmoded. Let Britain and America prove it by their deeds.

America would have more effect on affairs in Germany, if she came in the spirit of penitence, with proof of repentance in her hands. If Britain should bring herself down in armament to the level of Germany—instead of talking of a theoretical equality—there would be little trouble in bringing about a cure. When Captain Eden went over to Berlin to talk and pose as a peacemaker, Berlin plainly saw behind his diplomatic robes the millions of India, the vast territory (once German) in Africa, in the Pacific, the German ships either sunk or utilized to assist in further imprisonment of Germany.

The Anglo-Saxon must first repent—and he then would have a chance of helping Germany. And, with that repentance must go an honest effort to restore—so far as it is possible.

*Whatever may be the situation* in Germany before we Americans attempt to do anything about it, to

help or to remedy, we must first acknowledge our share as a contributing cause of it. It is not to relieve the Germans of their proper guilt for the situation, if we name the facts of our share. To go no farther back than our entry into the war—for good or bad reasons, we need not argue here—our entry helped to bring Germany to her present condition. America led the Germans to believe that there would be a peace—not of victors, as at Versailles! The ruthless embargo, the ruthless stripping of arms and like treatment, was clearly contrary to what President Wilson had led them to expect. They passed through several stages of humiliation, all of which tended to create a loss of nerve and confidence. Their faith oozed out. Their children had to be fed—result of the inhuman embargo—the Quakers did nobly in this work (the only Christians by the way who would be trusted by the Germans to do the work!)—but this charity on a national scale left its mark. We spent several months in Germany in 1922-23 when German money became worthless—a stamp cost a million marks, a mother could not take the train to go and see her daughter fifty miles away for fear she would not have money enough to get back. The Germans set up a republic—and little was the encouragement she got from fellow-republics in the world—about as much sympathy as China is getting from democratic Britain and America! There was the French invasion of the Ruhr. During the period from 1919 to 1931, the outside nations, including America, did little to encourage a people slowly getting up on their feet, and did much to push them down.

During the period—1931 to the present—when in Geneva for the Conference on Reduction of Armaments, and also to watch the proceedings of the League of Nations, we saw much bearing on the present situation in Germany. Naturally, we paid close attention to those affairs that bore on Germany. We also had our eyes on the Soviets, and on Britain and America.

Germany at the beginning honestly tried to help in making a Disarmament Treaty. She was naturally looking for some proposition that would start the nations toward a disarmament in her direction. This had been promised her in 1919. There is no doubt about this. For two or three months the atmosphere at Geneva was charged with hope and expectation. In all this Germany shared. When the Soviets, for example, in a few months, made a proposal of total disarmament, as they had done in previous years, and then proposed that failing that, there be a drastic cut of arms looking forward to total disarmament in a period of five or ten years, Germany stood for this, although sitting right next to her were Britain and France who would have none of the Soviets' proposal, and helped to give it a pauper's funeral, unsung and unhonored, except in heaven.

Germany walked out of the Peace Conference in July, 1932—five months after the Conference opened. She had become satisfied that there was little sincere effort to disarm on the part of the major powers. Subsequent events have shown that she was right. The real cause has not been pointed out in any press reports that we have seen. It is this! Early in June, 1932, President Hoover rather suddenly made statements that came to be known as the "Hoover Proposals." They contained concrete proposals that involved drastic reductions in all kinds of arms, running from one-quarter to a one-third cut. Everyone realized that they were plain, sincere, and furnished a basis for reduction. They were poorly presented by the American delegation, certainly not pushed. Germany was for them because they furnished a real prospect of disarmament among the nations. The Soviets were for them for the same reason. Ditto Italy. Ditto Turkey and a few of the small nations. They were referred to a committee, of which Simon of Britain was chairman. There were jockeying and fair words, and in five or six weeks a resolution in big words was put through which buried the Hoover proposals and provided for a recess to give "everybody time to consider" what next best to do. Nearly six months were gone. Take note, that on the day the Hoover proposals were laid to rest, Germany walked out of the conference, because she said there was no sign of intention of disarmament. Italy also walked out on that day, but did not stay long. Britain is to blame for the defeat of the most promising offer for disarmament that had come up. Britain is not keen to disarm. Germany's evident disappointment at that time and on a few other similar propositions was one of the principal immediate causes for the growth of the Hitler movement. Had Germany been honestly and fairly treated in the first six months of the Peace Conference, she would not have gone out, and there would have been no Hitler movement such as the one today. We speak of this that we may see our share of the responsibility, and so be in a mood to act.

Two observations we would make at this point: It was clear that the delegates from Germany at the Conference, and at the Council of the League, had an inferiority complex. When after a year they came back to Geneva as Hitler's spokesmen, they were new men—they spoke as freemen and equals. This was plainly discernible. Nadolny, the chief delegate from Germany, walked and spoke like a new man. He acted as if he represented a great

nation and was unwilling to accept less than was her share.

A second thing! The Hitler movement is sometimes described as a movement of the youth. This is probably correct. Certainly all the babies of 1914 are now twenty years old. They have no memories of the war. They bear, however, in their bodies and souls the marks of these experiences and their generation. We have had a share in making these marks. Some say that these youths are ready to fight. We do not know whether they are more ready to fight than the boys and girls born in America in 1914. We do remember however, the German Youth Movement of 1921 and a few years after that. We saw thousands of German youth in Berlin and other parts of Germany in bands, and these youth were idealists, who were trying to break away from the war inheritance of their fathers. They did not drink, nor smoke, nor were they profane, but sought to purify the life of their land. They were in rebellion against the evils of their day. They were most remarkable. Since that time, they have had to face hunger, unemployment and privation, from which the youth of America has been comparatively free. There is no doubt but the hopes of the youth of Germany have been awakened by the voice of Hitler, and thousands have taken courage.

*You ask: What shall we do?*

(A) We would not seek to excuse or to minimize any of the evils of the situation. But we would not forget that at like times false rumors have always run riot.

(B) We would strongly advise against war, or embargo, or boycott, on the ground that these would probably make worse the situation. We would seek a better way. An attitude of silence is not the sign of cowardice, and may be best in many situations. Loud voices sometimes increase the disorder.

(C) We would frankly acknowledge our share in producing the situation, and say so to the German people. This attitude would have a curative effect. Along with this should go an apology to the German people for wrongs we have done them. We rarely meet a Japanese or Chinese but what we apologize for the unneighborly exclusion act of our country. It is more decent to tell a man you have done him wrong than to try to shoot him or to lie about him. Suppose America should pass a resolution expressing to Germany our deep regrets that she was in trouble partly because of our actions. They would break down! Suppose that the British traveling diplomat, Eden, instead of trying to patch up quarrels between Germany and France, would frankly declare: "Here, Germany, Britain is more to blame in this matter. Britain (he could truly say) is more of a menace to the peace of the world than you are. We've robbed you, slandered you, been hypocritical, we are heavy laden with burdens hard to carry—we know how you feel." Why, Britannia would drop her trident and Germania would forget her shining armor—and two noble people would fall into each other's arms in peace!

This is not mere sentiment. It is according to the laws of human nature. Germany would say, "Come right in, and we'll all feast together—what say you, Brittania? And say, Herr Hitler, call up Paris, Moscow, Tokyo, Washington, Warsaw—don't overlook one of the fifty capitals of earth—invite them all to come to the feast. The era of honest apology, of repentance, of forgiveness, and so of forgetting—of decent common-sense—is here." Who knows a better way for curing the nations of their diseases? What ails Germany ails us all. The road to health is very plain and simple.

We find it necessary to remind ourselves often of certain biological laws that govern individuals and nations—govern them whether they like it not. They were announced by a certain great physician whose recipes have worked wonderful cure. We remind you of three of them (1) Be not angry. If you call your brother a fool, you are in the murderer-class. Anger will destroy the best social system. (2) Love your enemies. Pray for them that persecute you. (3) When you stand looking out on the world—forgive! Take heed—if you forgive, you will be forgiven—if you forgive not, it will be required of you even to the utmost. These are universal laws of health. We know of none better.

These laws if made the rule of daily life will create a conciliatory, constructive activity (it is seen in a 100% Quaker) that would be in fact a "moral equivalent of war." Dr. Washington Gladden, in answering a criticism that "the Sermon on the Mount had no power, no God in it!" replied, "Just try it—and you'll soon find out!" For those who feel that there is no punch in this "Better Way"—our reply is, "Just try it—you will soon find out!"

SYDNEY STRONG.

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## Jottings

Sandino, of Nicaragua, foully slain on February 22nd last, was as gallant as his murderers were cowardly. His death reminded us of the dastardly deed of General Funston, years ago, in capturing Aguinaldo, of the Philippines.

Yesterday, the Constitution followed the flag. Today, the Constitution follows the emergency.

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The mystery of the Loch Ness sea monster has now been explained. A new summer hotel is soon to open there!

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Mr. Whitney, President of the New York Stock Exchange, declares that, if the proposed Securities Act becomes a law, stock trading will be ended forthwith. If this isn't the best argument for the immediate passage of the bill, give us another one!

The Government's recovery program still has mysteries. It is agreed that purchasing power must be increased; it is known that income in the U. S. has declined 40 per cent; it is therefore argued that prices must be raised. Logic of this kind is one of the miracles of our age.

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The history of Germany during the last generation has centered about three men—Hohenzollern, Hindenburg, and Hitler. What is the magic in that letter H?

J. H. H.

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## Science and Religion*

In an article on "The Future of Religion"** we were reminded by Dr. E. Boyd Barrett that John Morley once said that "the next great task of science will be to create a religion for mankind." Coming from a Victorian agnostic, the statement is a munificent concession to the religious necessity of humanity. But if the leader of the Back-to-Rome party in the Church of England were to say: "The next great task of religion will be to create a science for mankind," he would be just as far from the possibilities of reality as John Morley.

For, despite the essential relationship and interaction between the differentiated phases of human capacity no note in the gamut of human endowment can make the characteristic utterance of another; least of all science and religion. Science is the expression of the out-turned mental capacity; religion is the expression of the in-turned emotional capacity. They stand back to back as regards the direction of their operation, and on opposite sides of the capacity lines. They are, therefore, as far removed from one another as any factors in a composite unit of consciousness can be.

Yet, in a sense, science can be religious; must indeed be religious in the height of its aspiration and the purity of its devotion if it is to be the truest science. But it cannot *be a religion* or *make* a religion while man remains an interacting synthesis of differentiated though not separated capacities, or until science becomes omni-science.

But, besides this fundamental psychological disability in the suggested religion-making capacity of science, there are other disabilities, not inherent in science but imposed by scientists, which prevent science from exerting the beneficent possibilities on religion which it could exert, and receiving as good as it gives.

Mr. G. K. Chesterton has noted with gratification that "the man of science . . . has . . . abandoned the dreary business of nibbling negation . . . and . . . come back to religious faith." But Mr. Chesterton's welcome home to such scientists as have recognized in their particular way, which is not Mr. Chesterton's way, the religious necessity in mankind is not regarded with enthusiasm by Dr. Boyd Barrett, who, in the article referred to, declares that the intervention of scientists into the religious field "has been the amazing one of making it startlingly clear to everyone *that neither the divines nor the great explorers into the mysteries of nature have any clear idea as to what religion really is!*" There is one exception, however, to Dr. Barrett's exclamation (the italics are his); that is, Dr. Barrett himself. He tells us, with absolute certainty, that "religion, as known to and practiced by this human race, implies three things: A supreme Being (or Beings); man's recognition of his dependence on this Being (or those Beings); and man's willingness to worship to attain happiness:" a statement which, like so many occidental statements of certainty that generalize for "this human race" with a spherical gesture based on hemispherical knowledge, disregards the vast numbers in Asia who religiously think, feel and act the reverse of Dr. Barrett's statement. Einstein's idea of a religion without a supreme Being is therefore not accepted by Dr. Barrett as a contribution of science to religion, but as an addition of scientific confusion to religious confusion. Einstein rejected the idea of a Being who interferes "in the sequence of events." Dr. Barrett declares that "a supreme Being can and indeed *must* interfere 'in the sequence of events' if man's dependence and man's worship be taken as having any objective significance."

Dr. H. Wildon Carr† lays the same emphasis on religious objectivity. "A religious belief is only religious if the belief is objectively imposed. It is only objectivity that will supply the authority inseparable from the concept of religion."

The objectivity referred to is the imposition of beliefs by some authority outside the believer. Such authority is based on revelation. This, Dr. Carr says, is "the really basic fact about religion. . .it is essentially the response of the believing mind to the reception of what claims to be revelation." "Religion is not man's serious reflection on experience," says Dr. Carr, "nor is it the subjective attempt of the human mind to penetrate the sensible and intelligible world and imagine the reality of the unseen." A dozen lines after the foregoing precise statement of what religion *is not,* Dr. Carr gives us an equally precise statement of what religion *is.* "The origin of religion is man's possession of the faculties of imagination and reason. These make religion inevitable." Dr. Carr realizes the crevasse that may be seen opening out between his declaration that religion is *not* the result of reflection and imagination, while just these faculties make religion inevitable; for

*This article, accepted prior to the arrangement of "Trends in Present-Day Religion," is included as of particular value and fitness in this series. The author is President of the College at Madanopalle, India. —Editor.

**In "The Thinker," March, 1931.

†In "The Personalist," April, 1931.

he immediately adds that the problem of religion "is not its origin, but its nature"; and its nature is, as stated, revelation imposed from without. This is what, in his view, religion has come to be in history, and it must be left at that. Dr. Boyd Barrett will not have religion that has not an interfering supreme Being. Dr. Wildon Carr will not allow a belief to be religious that is not objectively imposed—though curiously enough the revelations from which religions have sprung have been mainly subjective experiences.

Here is a complete double barricade across the path of scientific and philosophical helpfulness towards the solution of the problems of religion and its place and influence in life. The barricade is in fact a triple one; for besides these efforts to separate essential and historical religion, and to limit the expression of humanity's inherent aspirational capacity through the religions to the historical incident of revelation, there is the assumption that the claims and elaborations of such revelation are unscientific, unphilosophical and superstitious errors. The statement of the case, however, is not helped by such erroneous utterances as that of Dr. Carr that man has "always imagined the gods bloodthirsty and cruel." It is not so as regards many of the deities of the Vedic and Celtic theologies. And Dr. Carr's assertion that the possible existence of "a religion pure and undefiled that is one and identical" is negatived by "the pious practices of the Aztecs and the Autos da fe of the Spanish Christians," has about as much validity as would have the statement that the possible existence of a pure science is negatived by the impious practices of modern scientists in their modern-medieval torturings and crucifixions, not of themselves, but of animals rendered helpless by the hellish devices of callous meanness.

Dr. Barrett makes the barricade extra strong by indictment and prophecy, two fairly unscientific and unphilosophical dialectical expedients. "The churches are for the most part intellectually bankrupt and spiritually decadent," he declares (while Dr. Carr does not permit them to indulge in intellect, for then they would cease to be religious as per hypothesis—his hypothesis—by ceasing to swallow revelation). "There is no light upon the horizon," Dr. Barrett continues, and "there lies immediately before us a period of pagan orgies and cynical debauch," and "for the wisest among us... the dream of a resurgent hope in the distant future."

Meanwhile the less than "wisest among us" may perhaps be permitted to see the promise of a beneficent interaction between the observing and aspiring phases of human capacity, as expressed in science and religion, in a study of both psychological and physical phenomena that present facts whose origination appears to lie beyond the psychological and physical realm in a region that has been called the psyche; the study known as psychical research. It took half a century of work by the pioneers of this branch of scientific research to win a straight countenance for it in the deliberations of The British Association, though Frederick W. H. Myers' monumental "Human Personality and the Survival of Death" had long achieved the respectability of a college text book. Another pioneer work along this line was the psychological study of dreams and somnambulic trance by Dr. Carl Du Prel in his two volume work, "The Philosophy of Mysticism," in which he built up a scientific case for the psyche and for the functioning of the individual consciousness beyond the ordinarily accepted limits of human capacity and the human body. Since then a vast literature of psychical data has grown up, and certain conclusions have been reached, such as the fact of telepathy and of veridical phantasms of the so-called dead.

This material for scientific study on a question that is at least as intimately related to human welfare as the reflex actions of a roasted live dog, is almost entirely ignored by the ordinary scientist. Even Einstein has written that he does not believe in the survival of death—as if a scientist had any business merely to believe or not believe, instead of scientifically studying the available recorded evidence and participating in direct research for which opportunity is now liberally open.

It is not possible in a short article to give an account of even the main features of half a century's scientific investigation of psychical phenomena. But it is possible to summarize the probable influences of psychical research on religion when its findings have been established in the inquisitive mind of the people and pressed on the attention of official religionists with the same pertinacity as incomplete science and inadequate philosophy have been pressed on them during the past fifty years.

It has now been scientifically established that a person possessing the power of sustained visualization can transmit over long distances definite images which can be received by a person possessing the power of sustained receptivity. Thoughts can also be similarly transmitted from consciousness to consciousness without the usual means of so doing. It has also been demonstrated that, apart from such deliberate transmission, there is going on a perpetual give and take between individuals according to their fluctuating states of mental or emotional positiveness or passivity. The religion of the future will take this latter fact specially into account, and revise its doctrine of sin; and the law of the future, in dealing with a social transgressor, will indict the unknown broadcasters of evil thoughts and feelings as "accessories before the fact." Further, the fact of telepathic transmission will add verification to the religious claims of inspiration—for the intrusion of ideas and impulses from beyond the borders of the individual consciousness is a fact—though it will not necessarily assent to every reception of ideas being announced with "Thus saith the Lord." But the establishment of telepathic reception as a fact of human experience—not only as the privilege of a few ancient Hebrews or early Christians, or by the Rishis of India or the Prophet of Arabia, not to mention the numerous contemporary founders of Shinto cults in Japan—will obviously nullify the claims to exclusive inspiration made by the monotheistic religions. It will also break down the wall of separation between such religions and the others. Prayer, too, and its recorded successes, will find their explanation, not in arbitrary interferences by the supreme Being in human trivialities, but in the demonstrated power of setting forces in motion through the non-theological agency of concentrated desire, and the telepathic inducing of desired action outside the physical neighborhood of the desiring individual.

The most radical confirmation of religious doctrine will naturally come from the establishment of the fact of the individual survival of death—also the most radical *modifications* of religious doctrine. By the demonstration of the fact of psychical materialization, a natural rather than a supernatural explanation will be given of the appearance of Jesus Christ to his disciples

after his crucifixion, apart from the question as to whether that appearance was fact or mythology. But the future acceptance of "spirit materialization" as a fact in nature will nullify the claims of the Christian churches to the uniqueness of the post-mortem appearance of Jesus Christ, and will cancel the authority based on a supposed miracle which was no miracle, and place the future authority of Christian doctrine on its measure of truth—which will be a sore but exceedingly salutary experience.

Moreover, the demonstration of the survival of death will break up religious racketeering with the bribe of heaven and the threat of hell; for, while psychical research demonstrates the survival of the individual consciousness beyond death, it does not find any justification for the Christian hope of a stereotyped heaven for oneself and friends, and the Christian foresight of hell for one's enemies. To preserve the right of way to these termini the priesthoods have evolved rituals and creeds whose imposition they reserve to themselves. Faith in these as ends in themselves—not as useful accessories to group religious expression which is their true function—has become of supreme importance in the Christian world. Life in the world has become of importance only in so far as it supports the act of faith. As a consequence we have the separation of the churches from continuous drastic interference with "secular" life, or totally unChristlike interferences like the bolstering up of an irreligious social system based on the exploitation of one class or one country by another, or the official blessing of the negation of the teachings of Jesus Christ called "national defense" and its ghastly outcome in warfare.

Here, as in other matters, the influence of the findings of psychical research in religion will result in a modification of extremes. It will lead to the abandonment of the exclusive and mystery-mongering claims of the priesthoods, but it will not result in the abolition of the true priestly office. Between the mass of humanity who use electric appliances, and the vast reservoir of universal electrical power, there is a hierarchy of inventors and discoverers and their executives. When humanity reaches the point at which every individual will make and direct his and her own electrical power, the hierarchy may become objects of only historical interest. That time is not yet. Neither is the time yet when humanity as a whole can possess direct knowledge or attain direct experience of the superphysical world. Between the individual in the flesh and the realm of consciousness in which he will function after he discards his physical body there must be an order of *knowers;* men and women whose office it will be to manifest to the world the fact of the spirit-life, and to teach mankind the conditions by which they may best enter upon it. We shall probably, therefore, and considerably nearer our time than the realization of Dr. Boyd Barrett's vague "distant hope," see a return to the ancient pagan way of preserving from worldly care those who possess the spiritual gifts whose nurture the Christian apostle counselled, together with the organization of a priesthood of exposition based on knowledge and character and as much of intellect as may serve goodness and purity but not dominate them.

JAMES H. COUSINS.

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## Two Gentlemen of Detroit

As the city of Detroit is known for motor cars, so there is an association in the public mind of her two outstanding citizens, Henry Ford and James Couzens. Originally partners in the motor industry, they quarreled and parted, but their paths have repeatedly crossed as one has sought to express himself in business and the other in government. The Senator at Washington is continually being drawn into the field of investment and finance, and the motor magnate at Dearborn cannot wholly forget the days when men whispered his name for President.

These men, each the most wealthy in his particular field, are typical of the America which is fast passing. Poor boys in the beginning, they rose to the pinnacle of success, each illustrating the dogma that any person can rise to power and influence as surely as a buggy could run under its own power. But with success in hand, in the form of a billion dollar motor industry or thirty-seven million dollars realized from an original nine hundred dollar investment in this industry, they were strangely dissatisfied. Money, which came so easily after the first few hurdles had been cleared, did not satisfy the fundamental cravings of either. In spite of the talk of Henry Ford building men and not motor cars, after a few brief excursions into the field of factory personnel led by unqualified guides, the man who gave the world mass production has definitely turned to antiques and decentralization as his means of expression. James Couzens, cleared of business worries, turned with alacrity to the task of managing people for their own sake. Each, now seems to be happy in his respective field, but the frequency with which they come together is an indication of the growing interdependence of government and business. Henry Ford may oppose the National Recovery Act and the automobile code to the last, but in the end he will capitulate just as he did when his country finally declared war on Germany. He objected to the government taking his workers away to the Mexican border in the curtain-raiser of our last war; he was glad to have the government's cooperation in seeking to make Dearborn bone dry. But when the government steps into his factory and concerns itself with working conditions there, we may be sure that the man who allowed the use of machine-guns against unemployed workers at his factory gate is going to be obdurate.

On the other hand, the senior Senator from Michigan, who received his appointment to fill a vacancy created by the deposing of the corrupt Newberry, exposed by Henry Ford, his former opponent, is committed to the policy of government interference in business. From the days when he was Mayor of Detroit and successfully overcame "the interests" in the matter of a street car franchise, he has zealously sought to protect the public. No sooner did he arrive in Washington than he began throwing shafts against the aluminum armor of no less a personage than the Secretary of the Treasury, who was favoring the wealthy in his tax schemes. The most wealthy of all senators refused to support the appointment of Charles Beecher Warren as Attorney General and brought down the wrath of Calvin Coolidge on his head. In the early days of the depression, when Mr. Ford said the

slump might last until October, he served as chairman of the Senate Committee on Education and Labor, and pointed out that industry should stabilize within, adopt unemployment insurance, and by all means share the cost of the catastrophe with the worker.

With the deepening of the depression doom, Henry Ford held on to the Hoover optimism, even putting notices on his time clocks that he approved of his re-election. At the same time he incurred the everlasting ill will of the social workers in Detroit by refusing to help carry the burden of relief, at least in the case of those families whose breadwinner had formerly been a Ford worker. The Senator who had never been "regular," and who was not to stand for re-election in 1932, could afford to be critical, even if he was chairman of the committee in the Senate which administered the RFC poultices of the Hoover administration. He gave freely from his own pocket to the public relief funds, but opened himself to widespread criticism when he refused to approve a further loan to tottering Detroit banks from the national money-bags. Some claim that he only acted in the public interest, as he said he did. Others see in the story one more chapter in the old feud between Ford and Couzens, this time reacting upon the community in tragic fashion.

Whatever the truth of the bank closing, and since this was only the beginning of a nationwide holiday it is not likely that the Detroit situation was unique, one can judge each man's attitude toward government quite independently from this. Whether one reads the *Congressional Record* or the old files of the *Dearborn Independent,* he will get the idea that each has tried loyally in his own way to serve his country. The man who built the Eagle Boat and did all manner of things to help defeat Germany, sincerely tried to keep this country from entering the conflict. He exposed Hudson Maxim's jingoism in full-page editorials. He went to see Woodrow Wilson about the growing idea of continuous mediation on the part of neutrals, but all along felt that the war could be stopped by private citizens like himself. The fact that he stopped to see Colonel House in New York, enroute to visit the President, indicated his belief that Wall Street was superior to the government. The close of the War saw him once more throw his energy into peace by seeking to remove the scars of the conflict. He scrapped scores of ships which were tied up at Atlantic ports and which would never sail the seas. He offered to take over the sleeping giant, Muscle Shoals, and operate it, but here his magnanimity was discounted and the lease never signed. Ten years after one of his books recorded the statement "we may help the government, but the government cannot help us," he volunteered to reorganize the stricken Detroit banks by putting up one dollar for every nine contributed by the RFC. Thus one more illustration is provided of the Ford philosophy, that one best serves his government by serving himself.

While the man who chartered the Peace Ship believes in extra-governmental agencies, the senior Michigan Senator naturally is committed to state projects. If the mind of Mr. Couzens ran to antiques, it is probable that the Wayside Inn and countless schoolhouses and old mills which have been restored would be tied into the National Museum in some fashion. The Ford Hospital in Detroit reminds one of private medicine, while the Couzens Hall for nurses across the street from the towering University Hospital, makes one think of state medicine. The distrust of private benevolence is shown by this former Mayor of Detroit stipulating in his large gift, called The Michigan Children's Fund, that it be expended within a reasonable space of time. He probably would not urge the government to go into business, but he did point out that in granting huge loans to bankrupt industries, that this is just what the government was doing. Furthermore, it would be rewarded only with the leanest of the lean enterprises at that.

Considering the age-long problem of private initiative versus social control, it is little wonder that neither of these two gentlemen of Detroit is doing a great deal to solve it. No one knows just how the dilemma will be unravelled, but in the meantime it is certain that both has a measure of truth on his side. The man who lifted America out of the horse-and-buggy period and watched a graft-ridden government seek to build roads fast enough and tough enough to cope with the new terror of the highway, may well doubt its honesty and its efficiency. He may even smile a little inwardly as he sees his dream of decentralization coming true through government subsistence homesteads. With equal justice, the man who sat in the Senate continually for over a decade, and who has at least four more years to serve, can put his tongue in his cheek when he considers big business. He may have invested in tax-exempt government securities, but his shrewdness has never courted dishonesty.

The all-important question of the relationship of business and government may never be settled by these men, nor may they live to see it settled, but their sons, each following hard in his father's footsteps, will have to make some accounting. If marines are taken from Cuba and planted in the bituminous coal fields, the solution will be hastened but eventually it will be made. In the future, men need not necessarily lose their souls by remaining in business, nor need they enter public office to recover them. Private feuds will not have a perfect setting in government versus business, but in the simplified community life which will think in terms of goodness first and of goods second, a new America will come off the assembly-line.

HAROLD P. MARLEY

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## What Is War?

War is a dark cloud that rains destruction,
storm and death to all alike.
It is an earthquake that swallows men's souls
with disregard for age, or color, or creed.
It is the horned hand that reaches
into the little home and turns its milk to water,
its bread to stones,
and leaves the mother and children to starve and die.
War is a hell where men's bodies
writhe and grope and parch
and call for water but receive gall instead.
Shall we, then, promote war?

BONNIE D. ELKIN.

# Why Warfare Persists

There is a spirit of revolt in the air, a demand for freedom from age-old oppressions, on a scale that has never before been known; a clamor for recognition of the rights of every man and woman on the basis of equality of opportunity. Working people have learned through lamentable experience, and are still learning, that freedom from injustice and oppression must be fought for every step, every inch of the way. For the chains that still hold them in subjection have been fastened on them for so long a time and in such subtle ways as to make the loosening of their bonds a task of exceeding difficulty.

This is especially true of the habit of war which has been passed on from age to age, from one generation to the succeeding one, and always accepted unquestionably. But today opposition to this indecent and degrading custom is rapidly increasing. And while there are very few who understand the insidious ways by which its chains have been clamped upon them, and the means by which those fetters, handed down from father to son, can be broken, yet the greater part of the population—the thinking part at any rate—feels that war is wasteful, incongruous and uncivilized and should be abolished. Until very lately warfare was accepted as a matter of course—as an evil that must be endured or an occupation to be followed. Today such is the trend of the times that every intelligent person is asking himself why warfare persists when everyone will readily declare hatred for it, if interrogated.

Different answers have been given to this query though most of them have been unsatisfactory. But query and answer both, an answer that cannot successfully be refuted, are to be found in "Social Progress and The Darwinian Theory," by George Nasmyth, in the following words:

> Why, then, it may be asked, does force still play so large a rôle in human relations?
>
> The reason is because unfortunately it is not facts which determine the actions of men, but their *belief* in regard to these facts. It is not enough that physical force, used for aggression, should be futile; it is necessary that men should realize its futility.

There is the whole thing in a nutshell. It is the attitude of mind on the subject—not the politico-economic system under which we live—that causes wars, notwithstanding assertions of a certain political school that capitalism is responsible for them. Had warfare originated with the coming of capitalism no one would attempt to deny the contention that "Capitalism is the mother of all war." But since the custom has been handed down from remote antiquity and carried on under every known system of government, that statement has falsity marked on its face. And no permanent benefit can accrue in any way by promulgation of and belief in a falsity. On the contrary, the world is now groaning under the disastrous consequences of belief in the efficacy and propriety of armed force as a means to an end. Has that end been achieved? Did not the physical force used in 1914-18 prove worse than futile?

* * *

Regardless of the form of government, wars have always been waged for the same motives—conquest of territory, or loot in some form, and subjugation of peoples. What specific results these high and noble purposes have achieved in the past need not now engage attention. The records of past slaughters do not concern us unless some lesson can be learned thereby which we can apply to our particular advantage. What concerns us is the warfare of our time—its cause and its consequences.

The fate of the world is not decided on fields of battle but in the minds of men. The causes of armed strife do not belong on a material plane, like tidal waves, cyclones and earthquakes, but are purely psychological depending entirely on the attitude of the human mind. Professor Daniel D. Droba of Chicago has well elucidated this point in an instructive thesis, "Why War,"* as follows:

> The dispositions of the peoples developed through outside influences for or against some object are called attitudes. And here we come to the crux of the whole problem. Man's attitude is the basic cause of the type of action with reference to an object. . . .
>
> Attitudes are the fundamental causes of international wars. Upon the attitudes of peoples depends the eventful method chosen for solving a conflict. The apparent or surface causes of wars are the ones mentioned above such as overpopulation, economic gain and extreme patriotism. Here a clear distinction should be made between conflict and war. By "conflict" I mean a state of tension, misunderstanding, a dispute between nations. Conflicts are originated by the apparent causes. A "war" is a method of solving the conflict. The cause of war is an attitude. . . .
>
> Evidently, attitudes toward war are dependent among other things upon education, sex, church affiliation, nationality of parents, interests, and political party. By these influences war attitudes are modified and developed from early childhood on until they take more stable form in the adult age. Our institutions such as education, marriage, churches, are the great molders of attitudes of peoples and at present are producing favorable attitudes toward the greatest destructive institution in the world.
>
> That is why war is recognized as a lawful institution today. Its universality and justification are acknowledged by the majority of peoples on earth as a method of solving international problems of conflict. The attitudes are favorable, that is "why." It will stay with us with all its misery, destruction, and demoralization, until attitudes are changed. It is up to our powerful institutions to change the attitude.

* * *

With inspirational insight Emerson wrote, almost a century ago:

> It is really a thought that built this portentous war establishment, and a thought shall also melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their state of thought. . . . We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, whether it be ships or books or cannons or churches. The standing army, the arsenal, the camp and the gibbet do not appertain to man. They only serve as an index to show where man is now; what a bad, ungoverned temper he has; what an ugly neighbor he is; how his affections halt; how low his hope lies. He who loves the bristle of bayonets only sees in their glitter what beforehand he feels in his heart. It is avarice and hatred; it is that quivering lip, that cold, hating eye, which built magazines and powder houses.
>
> It follows, of course, that the least change in the man will change his circumstances; the least enlargement of his ideas, the least mitigation of his feelings in respect to other men. . . . Every degree of the ascendancy of this feeling would cause the most striking changes of external things; the tents would be struck; the man of war would rot ashore; the arms rust; the cannon would become streetposts; the pikes a fisher's harpoon; the marching regiment would be a caravan of emigrants, *peaceful* pioneers at the fountains of the Wabash and the Missouri. . . .
>
> War and peace thus resolve themselves into a mercury of the state of cultivation.

These quotations are from a lecture on "War" delivered in Boston in 1838; and in this lecture occur also the incisive statements: "It is the ignorant and childish part of man that is the fighting part," and

> Nothing is plainer than that the sympathy with war is a juvenile and temporary state. Not only the moral sentiment, but

*In World Unity.

trade, learning, and whatever makes intercourse, conspire to put it down. Trade, as all men know, is the antagonist of war . . . . trade is instantly endangered and destroyed.

How has mankind lagged behind the understanding of such simple truths when, more than three-quarters of a century later than this utterance, the world engaged in a titanic struggle because the belief still held that crushing a powerful neighbor nation would bring increase of trade and riches for the victor—and at its close found the entire globe precipitated into chaos!

More than half a century before Emerson had spoken, the keen intellect of Thomas Paine had penetrated to the core of the subject of commerce in relation to warfare and had proclaimed:

The idea of having navies for the protection of commerce is delusive. It is putting the means of destruction for the means of protection. Legitimate commerce needs no other protection than the reciprocal interest which every nation feels in supporting it . . . it is common stock . . . it exists by a balance of advantages to all; and the only interruption it meets is from the present uncivilized state of governments which is to our common interest to reform.

That should have been a guiding star to universal prosperity for the founders of our Union and, indeed, for the world. Yet men ignored that wisdom, accepted ignorant traditional guidance and erroneous teaching throughout the following century and a half and in consequence have landed the nations in a hole from which the exit is as yet unlighted. And, still blind to the truth which stands ready and waiting for acceptance, governments are even now preparing to thrust civilization into its cemetery.

The cause of war is the widespread belief in the occasional necessity for it and in its efficacy of force. This belief is instilled into children from infancy. In "Cry Havoc" in the chapter on "Microbes of Mars" Beverly Nichols says: "The seeds which you sow in the nursery do not take long to germinate." The opinions of children are formed by the guidance of parents and instructors. Beginning with toy soldiers in the nursery the minds of children are led step by step to receive and accept ideas favoring warfare instead of opposing it. Again in "Cry Havoc" we read: " . . . any 'healthy boy' by which we mean any boy who has absorbed the normal allowance of lunatic ideas from his parents, very soon shows a keen interest in all things military."

From infancy through childhood and youth the training favoring the military point of view has gone steadily on. In thousands of schools children have been imbued with the glory of war through their history text books till the mental impressions have become almost, if not entirely, ineradicable. The belief that war is a proper method to use upon occasion and belief in its efficacy become fixed. In the United States in these latter days the business interests that have sought to reap huge profits through massacres of their own countrymen and citizens of foreign lands have joined hands with high army and navy officials to keep our young people war-minded through R.O.T.C. and C.M.T.C. These have served in place of the one or two years' military service required of all young men in most European countries.

The custom, then, has persisted from past generations to the present, because war has been purposely glorified by those in authority and because the beliefs have been transmitted: (1) That warfare is a proper method to employ for obtaining possession of the riches in another country; (2) that an international difficulty necessitates and justifies recourse to arms before settlement can be made; (3) that a country's honor is preserved by mass murder or collective homicide; (4) that armaments provide security.

Every one of these postulates is false. International war in these days defeats the ends for which it is fought, a fact easily recognizable by anyone who uses his brain for its intended purpose. Any gain made by war is insignificant compared with the losses sustained, a fact now painfully realized day after day by the common people the world over. And into the brains of some of these everyday people the idea is filtering—and bringing with it a great awakening—that armaments, far from providing security, are instruments designed for the destruction of mankind; and that from the present outlook nations seem bent upon accomplishing that destruction. And the idea that massacring people preserves a nation's honor can find lodgment only in the brains of persons lacking in a true sense of morality. Why be shocked at a pogrom and yet support warfare?

* * *

Why does war persist? Because of false beliefs. How eradicate them? By education *for change of viewpoint*. Attitudes are acquired and can be changed. Many college youths have learned and more are learning that the sacrifice of their lives is useless and needless and, in following the only logical and rational course for saving themselves by taking the pledge of war resistance, have set an example which appeals strongly to thoughtful youth outside academic walls. This relentless depression is educating the populace somewhat. Perhaps some governments also. But truths not conveyed or even suggested by a condition of economic ruin must be told and widely disseminated, not suppressed as they have been heretofore and as even now is done to a greater or less extent. Just as Italy, Germany, and Japan are conspicuous examples of militarism, and as their people are held in frightful subjugation to false and stupid ideas, so is the rest of the world held in slavery to false beliefs about war. The general acceptance of mass murder as a justifiable procedure is one prominent cause of gangsterdom. Indeed there are substantial grounds for the claim that instigators of war are gangsters specially protected by law.

Let the truth be presented, the plain and simple truth, and people will be educated apace. "If the truth were told from the outset, there would be no reason and no will for war," said Lord Ponsonby whose life has been spent in government service. "If there had been a conference on the reply of Serbia to Austria in 1914 and those countries had not been allowed to fight for a set period, there would have been no war. If the situation had been known to the world, *no nation could have forced its people to fight,*" said Lord Robert Cecil, another veteran in government.

It is, then, the erroneous opinions regarding war, due largely to broadcasting of lying propaganda by governments and to censoring the truth, that are responsible for the present acute suffering everywhere. The one and only way out of the muddle is exposure of falsehood and declaration of truth—in other words the use of common sense, the antithesis of the policy which produces warfare. People holding a correct viewpoint can be relied on to pursue a rational course of action. "Build Friendships not Warships for National Defense."

We have the Kellogg Pact. If governments con-

tinue to flout it, let the people become articulate and insist upon its observance to the letter. There is a World Court always ready to act. Let all nations, our own included, avail themselves of its services. Active spreading of the truth to dispel accepted falsities about war is the course for all peace advocates to follow. Understanding that war is never either necessary or inevitable since governments can always maintain peace without detriment to honor *if they prefer peace to conflict;* that governments dare not publicly declare the real reason for waging a war; that war does not increase a country's wealth but on the contrary creates economic chaos; that armaments, far from providing security, actually increase the danger of war; knowing these facts the people can rise successfully in protest against the criminal practice and warfare will vanish. For though governments are dilatory in adopting a changed viewpoint themselves, no government can withstand the force of an aroused public opinion. War is never inevitable. Its consequences are inescapable. Let the spirit of revolt now animating our citizens be manifested against warfare and wars will be no more. In order that peace may obtain, now and forever, it is sufficient that the peoples of the civilized world will it to be so; without the support of the greater part of the populations, the politicians are incapable of precipitating war.

LYDIA G. WENTWORTH.

## Trumpets on New Horizons

### A Plea for Rebel Poets

God give us poets burning with desire
To cleanse the stables of the world with fire:
Leave less heroic gentlemen to plunder
The vaulted chests of beauty and of wonder.

Harsh truth commands the poet's fiery pen,
Pushing it beyond the ken of men
Whose hearts are adamant to prophecy
Proclaimed to set their shackled spirits free.

To be a poet is to greatly dare,
To be a singer is to fight despair,
To draw the venom of a brother's sorrow
With some bold promise of a bright tomorrow.

The universe belongs to him who sings,
The poet scorns the bloated power of kings:
His words are lightning and climaxing thunder,
Splitting the ordered scheme of things asunder.

HARRY ELMORE HURD.

### Discovery

I asked for comfort, I so vain,
Who never knew the pangs of pain.
But now I only plead to take
The cross from backs that daily break:
And now I see: O God, I see
Each wakening Gethsemane.

CRAIG SCOTS ROMAINE.

### Face Life With Love

The world is a hall with mirrors lined
In a dazzling, life-long row
Where what you are is what you find
For it's your reflection they show.

The mirrors distort—and those who peer
May fancy an ogre or elf
While the maker of war finds much to fear
For he sees his threatening self.

But he who symbolizes good
And loves his fellow men
Finds the image of joy and brotherhood
In every street and glen.

ELIZABETH VOSS.

### Men Who Tramp

The world is full of wandering men
Who are trapped by hunger and cold.
Though brotherly hymns resound again,
The need of the poor is old.

Until our brotherhood raises a lamp
And rescues the world from plight
Our hymns will seem bitter to men who tramp
Against the wolfish night.

LUCIA TRENT.

## The Study Table

### The Jewish Christian Dilemma

Your reviewer is privileged to present to the readers of UNITY an examination of three volumes dealing each in different fashion with the problem of Christian-Jewish relationships. Differentiation, which might well be described as a chasm, insofar as literary merit is concerned, separates the three volumes, but nevertheless each contributes in its own way to the shedding of light upon contemporary thinking upon this eternal problem.

The first is "Swastika, the Nazi Terror,"* by James Waterman Wise, the talented young son of Israel's distinguished leader, Stephen S. Wise. The book is excellent journalese, but hardly a distinguished literary *tour de force.* This is not carping criticism, however, for the book was hastily compiled during the first period of stunned shock at the incomprehensible antics of Israel's latest antagonist, the moronic Hitler. The book essays to set out in brief form the antecedent philosophy of German anti-Semitism, preceding its present manifestations. One doubts very much from Hitler's statements whether he understands philosophy or has one of his own. Any sophomore of an American university with a profound knowledge of anthropology as a result of one course with an instructor, himself working for a master's degree could easily give the lie, if so disposed, to every anthropological postulation which Hitler presents to the German people as a palliative for the post-war economic situation which in their arrogance they created both for themselves and for the world. The tragedy lies in the fact that neither erudition nor simple truth has ever been necessary when taking up cudgels against the Jew. Nevertheless, this exposition by Mr. Wise of the precedent philosophy is of value in giving to the untutored and unlettered ordinary individual some insight into the basis upon which this nefarious campaign is supposed to be founded.

Having set out this basis the author proceeds

*"Swastika, The Nazi Terror," by James Waterman Wise. Published by Harrison Smith and Robert Hood. $1.00.

to show that the hopeless economic situation of modern Germany provides a fertile field for such propaganda. Failing food, *attack the Jews!*—this may sound silly but it is nevertheless potent in a despairing group. The third and fourth chapters deal with the propagation of the Hitler creed. There follows a vivid presentation of the early events of this crusade of hate. In greater part this section of the book is built upon quotations as well as depositions and accounts by reputable and credible eye-witnesses. The next section deals with the reaction in the other countries of the world. Here our young author, with an optimism which seems to belie the charge of skepticism made against our youth in general, finds in certain isolated facts of kindness, a wholesale and wholesome world reaction. Your reviewer would much like to share the optimism of his brother in faith, but stern, cold facts dictate the conclusion that something more than amiable platitude is necessary on the part of the Christians of the world before it can possibly have any effect upon the hysteria led by a madman and fed to a suffering people.

Perhaps the most important part of Mr. Wise's book is that in which four palliatives, if not solutions, of the momentary situation are set out. It must be confessed that even these palliatives have not received the unanimous consent of even the Jews in the Diaspora, much less of the non-Jewish world. However, they are the need of alleviating present suffering by caring for the Jewish refugees through financial aid, and the experience of the writer in attempting to secure aid in his home state does not convince him that even this primitive and elementary step has caught the imagination of the American people, either Jew or Gentile. The second step is the admittance to the United States, to Palestine and to other countries, of the refugees from German persecution. Unbiased comment upon this must, of necessity, take account of our own parlous economic situation and of the even worse situation of other countries involved. The suggestion is meritorious. Its ultimate achievement should be dictated by the conscience of the world but the mass psychology of despair will undoubtedly impede its early adoption. The next step, in the author's opinion, is a consistent and insistent appeal to the better people of Germany against the action of their quondam leaders. There can be no cavilling with this suggestion, however ineffective it may be for the moment. The next step is the organization of world opinion. The final suggestion is the most controversial of all and in regard to it both Jews and Gentiles are hopelessly divided, to-wit, the economic boycott. In this case your reviewer is entirely in agreement with the author who says that the expedient is dangerous but *necessary*. In dealing with the problem of morons in an elementary class in psychiatry one is warned against what may best be described briefly as "highbrow tactics." One would wish that one might appeal to Germany through its much vaunted "Kultur," but one is forced to the conclusion that the only appeal to Hitler and his aides must be through the most potent of all human bludgeons, an attack upon the stomach and the pocketbook.

Hastily compiled and obviously excellent journalese, the book was nevertheless of extreme value when issued amidst the hysteria of the early days of the outbreak. It is still valuable today and will be until some wise historian places the story in perspective. We conclude our examination of this book with two brief extracts, which are quite excellent from the author's concluding pages:

> A word must be added as to the ultimate implications of the Swastika. Its threat is not limited to German Jewry, to political democracy, to world peace. It menaces the very basis of civilization. For, in essence, it is a return to the tribal mood and to the savage mind. Such, indeed, is its purpose and its boast. Difference and distinction it abhors. Uniformity and the imposition of a single mold are its objectives.
>
> Today that uniformity is conceived in racial terms. The Homogeneous group, the Teuton tribe, the Aryan state, are the shibboleths which the New Germany employs as it extirpates from its midst whatever is not identical with itself. But the demonstrably false and absurd synthesis of race and state, in whose name Hitler wars upon the Jew, is no more than a pretext. Beneath it lies the primitive fear of what is alien, the ancient hate of what is strange. . . .
>
> The Jews of Germany have borne the brunt of its first assault. Their wounds will not be healed, their anguish assuaged, their dead raised by considerations of political philosophy. If the destruction that is upon them is to be stayed, sterner methods are demanded, more heroic measures required. This task devolves upon men of all lands and faiths. I have said that the fate of German Jewry is not a Jewish but a world issue. That fate is still in doubt. Civilization is at death grips with madness in Nazi Germany. Yet we may renew courage, if not take comfort, knowing that if hysteria is on the side of Hitler, history is on the side of Israel.

The second book* in the sheaf is "The Land of Promise" by Edmond Fleg, translated from the French by Louise Waterman Wise (Mrs. Stephen S. Wise) and with an introduction by Ludwig Lewisohn. Edmond Fleg is the distinguished French *litterateur* who wrote "Why I Am a Jew," "The Jewish Anthology" and other books. Fleg ranks amongst the outstanding contemporary writers and scholars of France, who in his later years has chosen to eschew the flesh pots of Egypt in the form of the acclaim of the super-intelligentsia of France in order to serve the people of his race and faith. This is not a new phenomenon. It is one of the tragedies of Israel and also one of its mysteries that every time the lash of anti-Semitism is applied, a few of its wanderers, who have attempted to "pass," as the Negroes put it, into the great wide world of Gentile life, where rancor and hatred and injustice is nonexistent and peace and good will and charm make life on earth a paradise, decide, in the rude shock which comes from those periodic outbursts shattering the calm of the erstwhile paradise, to return where they belong. England has just given us two such examples in Lord Melchett and R. D. Blumenthal. These words would be ungracious, were they not qualified by saying that M. Fleg reunited himself with his people and associated himself with their aspirations before the pitiable exhibition in modern Germany.

The present book is the story of his pilgrimage to Palestine and the emotions engendered thereby. It is impossible in the course of this article with its necessary limitations of space, to examine the book in detail. Written in masterly French, one pauses to pay tribute to the talented translator who has rendered it into limpid and poetic English prose. The general considerations which should be briefly discussed impose upon any conscientious reviewer the obligation to say a word about the introduction

*"The Land of Promise," by Edmond Fleg. Translated by Louise Waterman Wise. Published by Macaulay Publishing Co. $2.00.

by Ludwig Lewisohn. Disclaiming any intention to be raucous, one is moved to suggest that it will very soon be a hallmark of distinction for a book on a Jewish theme to omit an introduction by Ludwig Lewisohn. With every possible respect for Lewisohn's powerful and charming pen one would suggest that his comment upon Maurois's "passing" is very bad taste in that he essayed the "passing" himself for a number of years, and only returned when he, too, found that the Gentile paradise was mythical. One is led to the conclusion that the extremism of a convert is almost always a menace rather than a help to the cause espoused. The intemperate tone of the introduction is in utterly reverse spirit to the tenderness and sweetness of the author's spiritual reactions to the Jewish Homeland. The spiritual experiences of this distinguished Frenchman endeavoring to reconcile French culture with Jewish aspiration is not unique. It is the experience of every educated Jew in the Diaspora but it is given to few to express these emotions so eloquently and so beautifully. A discussion of "Zionism," pro and con, is not desirable here but your reviewer knows of no brief summarization of the hopeless tragedy of Jewish differences of opinion upon this debatable issue than the extraordinarily brief summarization given by M. Fleg in this book. This epitome is here reproduced and needs no further comment:

> "Palestine is too small," say some.
> "Too sterile," say others.
> "Beggars have been paid to pray there."
> "Shall they be paid to work there?"
> "Do you believe in the beggar at the plough?"
> "A Jewish state! Who will then be shorn by the Jews?"
> "They will devour one another!"
> "I understand the English!"
> "I understand the Arabs!"
> "We are talked of enough! Those people compromise us!"
> "They are Bolsheviks, they destroy the family!"
> "And there are the anti-Semites who will be provided with an additional argument!"
>
> In all countries some leading citizens extol Zionism; but more patriotic than their countrymen, the assimilated Jews ostentatiously vilify it. In all their prayers the rabbis beseech God for the return of Israel to its land, but when the return is about to be consummated, they brandish an anathema.
>
> But above all, the majority do not know, do not wish to know.
>
> In Palestine the pioneers shed a new glory on the name of Jew; they know no fears there. But there are Jews like those of whom Scripture speaks, who have ears, but they hear not, eyes but they see not, a heart but they feel not.
>
> Yes, the Jews are the guilty ones; and I—I am guilty with them!

The third* and perhaps the most important book is "The Christian-Jewish Tragedy" by Conrad Henry Moehlman. Dr. Moehlman is professor of the History of Christianity at the Colgate-Rochester Divinity School and the subtitle of his book is "A study in religious prejudice." Your reviewer expresses regret that his good friend the editor of UNITY issued an editorial command that these three books be reviewed in one article because it would be of value to the readers of UNITY as well as in accord with the spirit of UNITY to grant considerable space to a detailed review of this fundamental book. Accepting the task imposed, however, it is possible to summarize its message in very brief compass. All the difficulties which our authors of the two previous books attack and innumerable others are answered by the conviction of this distinguished scholar and follower of Jesus, that there will be no palliative to redress the wrongs inflicted upon the Jew through the centuries which will be of the slightest value until the Christians of the world recognize that the time has come to repudiate the "Calvary" lie. Your reviewer, writing avowedly as a Jew, approaches even the cursory review of this brave and courageous book with emotions of deepest gratitude. While every Sunday school teacher in the world teaches the tiny tot that the Jew killed Jesus, Hitlers will always have a fertile field for their perverted propaganda. It has been so for two thousand years. It will be so for two thousand more unless the Moehlmans of the world prevail. With no sentimental emotionalism or nauseating patronage Professor Moehlman proceeds by carefully documented evidence and with erudite scholarship to shatter into a million fragments the conventional myth which is the Calvary story. In the mass of testimony to this book from emancipated Christian as well as liberal Jew one would select the brief but pointed comment of that brave protagonist of religious honesty, the Reverend Peter Ainslie of Baltimore:

> For some years I have wanted just such a book as this to appear. It requires courage to respect facts. Dr. Moehlman has not been afraid to face facts and to share them with all who care to know of the fraud and tragedy that have separated Christians and Jews through the centuries into such widely distinct camps. Every page is a challenge to Christians to make confession of sin both for public statements against and for an inexcusable attitude of mind toward Jews. It is a book of unusual merit. I hail with delight that it has arrived.

One chooses Ainslie from a galaxy of distinguished names to make the point which your reviewer desires to make. Erstwhile the darling of the Christian denomination to which he belongs, feted at its conventions and lauded as its eloquent and forceful propagandist, he is today anathema with every fundamentalist two by four in his own denomination and without it because he refuses to accept and to propagate the shibboleths of yesterday with all their hatred producing effects. It is so with Fosdick, with Tittle, with Cadman, with Wise, with all the prophets of the New Day. It is with a sense of despondency akin to despair that one contemplates that this historic document will be read by the emancipated minority and carefully avoided by all those who need to read it most. This, too, is the tragedy of the pulpit. One preaches to those already converted to one's theological concepts and diametrically opposed to one's economic interpretations. Any preacher of the twentieth century is safe in regard to his theology because even the A. B.'s and M. A.'s are destitute of knowledge in regard thereto, while to the average Rotarian one might just as well recite from a page of Assyrian hieroglyphics. Endeavor, however, to translate the "Sermon on the Mount" into terms of the NRA and one becomes a dangerous radical and a menace to any properly conducted, corporation-dominated community. So it is with this book. No fair minded man or woman could read it without forever rejecting the Christian sin of the ages and the Oberammergau Passion Play and all its lesser counterparts would forever disappear and Jew and Christian could join hands in a common effort to lift

*"The Christian-Jewish Tragedy," by Conrad Henry Moehlman, D. D. Published by the Printing House of Leo Hart, Rochester, N. Y. $2.50.

civilization out of the mire of debasement and degradation in which it is wallowing. Smash the Calvary story and Jew and Christian might join hands in promulgating the economic principles of the great Jew who was Jesus. Alas, how many ministers of the gospel in Texas, Tennessee and Montana will read this book? If a few of them do perchance come across it they will have a little local conflagration on the Hitler model, or hide it on the back shelves of their diminutive libraries together with a book on sex read furtively in order that their better halves may not criticize their literary aspirations. One would add to these somewhat facetious comments a suggestion to a few millionaires both Jewish and Gentile, i. e., that in lieu of the founding of another Carnegie or Rockefeller foundation they subsidize a cheap edition of Professor Moehlman's book and impinge still further upon the doctrine of rugged individualism by sending it to every clergyman in the land, in the hope that some of them will read it. It is possible that this might result in many looking the gift horse in the mouth and suspecting heresy upon general principles, but at least it would result in a great many men, who cannot afford $2.50, having an opportunity to read a book that is destined to become one of the outstanding contributions of the twentieth century. The book reached your present reviewer in the form of galley sheets, and by a curious coincidence, a previous request for a copy, before the editor of UNITY sent it, was met with a refusal. This is no reflection upon the publisher or author for the book will surely not be remunerative unless the suggestion herein made, not in levity but with sincerest conviction, meets with sympathetic response. These general considerations do not in your reviewer's opinion adequately meet the case and expression is given to the hope that some further opportunity will be given to either his own or some one else's pen to review the scholarly aspects of this remarkable book, for the benefit of the enlightened constituency to which UNITY always appeals.

For the moment your reviewer concludes with an expression of heartfelt thanks for this overdue but nevertheless noble admission of Christian guilt, coupled with the hope that it may to some extent at any rate effect its purpose so that we may argue less, dispute less, enjoy companionship more, and realize that in the last analysis "fellowship" is as fundamental to the law of spiritual life as "supply and demand" to the law of economics.

EMANUEL STERNHEIM.

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# Correspondence

### Catherine Breshkovsky

Editor of UNITY:

Catherine Breshkovsky, "the little grandmother of the Russian revolution," has just had her 90th birthday anniversary. A nobleman's daughter, she early espoused the cause of the people, and spent many years in prison and in exile. George W. Kennan met her in Siberia, and wrote: "My standards of courage, of fortitude and of heroic self-sacrifice have been raised for all time, and raised by the hand of a woman."

When the revolution came, she was brought back from Siberia in triumph. Under Kerensky she was practically minister of education, traveling all over Russia in the interest of the schools. When the Bolsheviki came into power, as she disapproved of them, she left Russia and founded a number of boarding schools for poor children in Russian Carpathia, now part of the Czecho-Slovak republic.

The people of this province are of Russian stock very poor and ignorant but admirably gifted by Nature, she says, and eager for education. She has maintained these schools for more than ten years, chiefly with American money; and many of their graduates have gone out as teachers. She believes that the most important thing in the world is the right education for the rising generation. She has visited America twice, and has many friends here.

For the last three years she has been living on a large poultry farm near Prague, run by one of her old Russian colleagues. He and his wife care for her with much tenderness. She is blind, deaf and in very frail health, but still deeply interested in her schools. It has grown harder and harder for her to support them, owing to the prolonged depression. Her American friends are now raising some money for her schools, to send her as a birthday present. I will gladly forward any contributions.

ALICE STONE BLACKWELL.

*3 Monadnock St., Boston, Mass.*

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### The Inversion of the Cause of Baha'u'llah

In an article pertaining to the Bahai Movement in the February issue of UNITY, there were laudatory remarks about Shoghi Eff, now the recognized head of the Bahai Organization, which call for a further statement regarding his status in the movement.

Since he came into this position in 1921 a number of changes have affected the friends of the Bahai cause. It was said, that in 1921 the membership of the organization in the United States was approximately 6,000; in 1933 the statistics compiled by the *Literary Digest* gave the membership as less than 1,800. Aside from this decline in membership, there has come a split among the friends, some of them separating themselves from the organization in the belief that the Cause of Baha'u'llah has been perverted.

The fact of this decline in membership and the split among the friends causes one to ask, if the principles promulgated by Baha'u'llah are not great enough to hold his people united in the Cause, or if there are destructive forces, which are causing its downfall. The Cause is too momentous to be lost. Its principles point the way to a new civilization and to world spiritual regeneration. What then, can be the cause of the apparent deterioration?

When Abdul Baha followed his father Baha'u'llah in 1892, to interpret the work of this great teacher, he never by even a hair's breath, deviated

from the teachings of Baha'u'llah. He told the friends that Baha'u'llah had said and explained everything, and that there was nothing further to be said, and exhorted the friends to unite under his banner.

After the departure of Abdul Baha in 1921 an unexpected "will" was found and much mystery and secrecy attached to it. This alleged will gave commands and made provisions which were radically in opposition to the teachings of Baha'u'llah. It was because of this document that the division came, among the friends. There were some who would not believe that it came from the pen of Abdul Baha. These people will not recognize that Shoghi Eff, has any right to the position which he now holds. Under utmost difficulties and a tremendous opposition a photographic copy of the alleged will was obtained and submitted with authentic writings of Abdul Baha to an handwriting expert. This expert was Dr. C. Ainsworth Mitchell of London, England, a man eminent in that line of work and a scholar in the language in which the document was written. The report of this expert was that the handwriting was not that of Abdul Baha, nor was the signature, but that it was written by two different persons. Any attempt to obtain the facts relative to proper or legal authentication resulted only in excommunication and anathema. The organization demands blind belief, and authentication is denied by a ridiculous provision in the forged document which brands anyone who doubt, as opposing God.

The true Bahai Cause is one of service and love toward all mankind. Yet from its very inception the enemies from the outside have been attempting to stamp it out, while the enemies from within were always on the alert to corrupt and to commercialize it. Abdul Baha stated, that the greatest enemies were within the Cause.

Those who have broken away from the organization believe that the "will" was written by the enemies within the Cause. Some of the provisions of the forged will, regarding Shoghi Eff, which speak for themselves are as follows:

> He is the Expounder of the word of God, and after him will succeed the first born of his lineal descendants . . .whosoever opposeth him has opposed God; whoso denieth him denied God; whoso disbelieved him disbelieved God; may the wrath, the fierce indignation, the vengeance of God rest upon him.

Shoghi Eff, the beneficiary of the forged will and his progeny are therefore raised to godhood and apparently of greater consequence than the great world teachers Moses and Christ, because whoso disbelieveth Moses or Christ were not cursed by a fiercely vengeful God. Another command in the forged will provides, that the individual has no right to express his conscience and must at all times "obey" the command of Shoghi Eff. which is binding upon all.

In those and other provisions we see a complete perversion of Baha'u'llah's and Abdul Baha's teachings. Let the reader compare the above excerpts from the forged will with Abdul Baha's Words as published in the Bahai Magazine—*The Star of the West*, February 7, 1917, page 179:

> The thought of preference must be banished from the mind. In the sight of the Heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveler of all social inequalities and the destroyer of sacredotal distinctions. In the court of the Almighty there are no offices or positions. Brotherhood? Yes. Humanity? Yes. Spiritual fellowship? Yes. Selfsacrifice? Yes. Extinction of self? Yes. Class? No. Preference? No. Titles? No. . . . In the religion of Baha'u'llah all are servants and maid servants, brothers and sisters. As soon as one feels himself a little better, a little superior to the rest, he is in grave danger and unless he casts away such evil thought, he is not a fit instrument for the service of the Kingdom. . . .

The writer is in the service of Baha'u'llah and Abdul Baha and will freely and without cost furnish any further information relative to this Cause.

EDWARD E. KLUGE.
*4728 Virginia Avenue, Chicago.*

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## The Field

(*Continued from Page* 22)

taken away step by step. Everything has been called by other names, but actually many of the Fascist institutions of neighboring states have been copied. The fight has been carried on chiefly by economic methods which are less brutal but no less effective than persecution. The Socialist majority of Vienna, which has done so much for the people has been deprived of more and more of its income and made unable to continue its splendid work. Government is clever and does things step by step, so as not to provoke uprisings, yet it never loses sight of its aim, the so-called "authoritative state." It has invented a new sort of patriotism for which the outer expression is the "patriotic front" into which all the state officials, railwaymen, etc. are pressed, if they do not want to seem unpatriotic and risk losing their positions. The Communists and Nazi Parties have been dissolved, but while the government seems to persecute the Nazis, it really fulfills their program, point by point, so as to win their adherents and prevent people from joining the Nazis. They are to see that they need not take directions from Germany, and that they can get the same and better from their own Austrian government. But the persecution of the Communists and Socialists is serious and goes against their program and work.

It is clear that the German Government helps the Austrian Nazis with money, influence and trained organizers, who come over and give orders. There is a system in their fight, they send their emissaries all over the country, they perpetrate whole series of attacks on peaceful citizens, they damage the business life of the country, by causing disquiet in holiday resorts while foreigners are there, they have completely boycotted Austria in summer by their charge of 1,000 marks for Germans travelling to Austria. The German Nazis are the real enemies of the country.

The Austrian Government could gain the mastery over them if it would decide to co-operate with the Socialists and the workers. But this it will not do, because it is being helped very much by Italy in foreign politics. Mussolini's moral influence and perhaps other help is of great value, and he makes the condition of fight against the Socialists. Mussolini wants Austria to remain independent, and be a buffer-state between Germany and itself.

The Socialists in Austria would be the right people to fight the Nazis and they have even yet a very great mass of adherents, but they are also handicapped in their fight, because

they want the present Government to remain in power rather than have a weaker one, which could not stand against the Nazis, and secondly because they know that every energetic form of fight under the present circumstances may easily lead to civil war.

Fighting is also very difficult under a regime which has abolished so many civil rights. Public meetings are now forbidden, often allowed but dissolved when the proceedings do not please the police, the papers are censored, house searchings are often made, and very slight protests against the tactics of government suffice for arrest.

We must stand against war whatever happens, and win as many people as we can for this principle. But we must fight by other than military means; we must make the facts of suppression and persecution known; we must try to bring economic and political pressure to bear on Germany. There is reason to believe that its governors would soon give way and disarm. If many English peace groups are against a boycott it is very much to their credit, but they must propose other methods of serious fight.

The principle of non-interference would be all right, but some things are no more private but of utmost international importance. If disquiet is continually being caused in Austria and business life is being disturbed, that means also interference which does us damage, why then not helpful interference?

We want Austria to be independent and neutral under guarantee of the League of Nations, and we want it to be a democratic country and not Fascist. We want everybody to understand that Austrian independence is also seriously threatened if Nazi propaganda undermines the quietness of the whole country and that democracy can only be protected against the encroaching Fascist tendencies if the Western Powers, France and England, recognize that we are the most Eastern bulwark of democracy against Oriental tyranny, that it means a great danger for democracy if we are swallowed up, and that they do all they can to prevent Austria from being delivered up to the surrounding Fascists. A block of Fascist powers from the Baltic to the Mediterranean would endanger the Western Democracies, but a democratic Austria next to Czecho-Slovakia would become a protection of democracy.

*An English Resident of Vienna.*


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